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OUR CONTINENT SOUTH OF THE UNITED STATES.

Proximity constitutes a natural ground of sympathy and of obligation among men. Other things being equal, the claims of our neighbor to relief from suffering or want are superior to the claims of him who is removed from us to a greater distance. This is the order which God has established, and its observance by all would happily provide for the entire race. The parent's obligation, for example, is manifestly first to his own family, and when that is properly discharged, the way is prepared for him to extend his influence to the objects next beyond which may stand in need of his aid.

On this principle, we have supposed that the people of the United States owed a larger debt to the inhabitants of the southern part of our continent, than to the dwellers in Hindostan, China, the islands of the seas, or to the people of any place severed from our main land. We cannot but regard Mexico, Central and South America, not only as a missionary field of great interest, but as having peculiar claims upon the evangelical churches of the United States. These countries are near to us. Their inhabitants are our neighbors. They mingle with our people. In their forms of government, to a large extent, they have copied from us, and if properly addressed, they may be greatly influenced by us in matters of morals and religion.

They are *nominally Christian*, but know little of the power or excellence of the Gospel. This we have occasionally shown through our columns, as one or another of the countries respectively have come under consideration; and upon this basis we have endeavored to call forth the sympathies of our leaders, and a band of volunteers from the churches, who, "not counting their lives dear unto themselves," if they might "win Christ," and "turn many to righteousness," would go thither as missionaries. We have shown that the way is gradually opening for evangelical labors in all the region contemplated. And we are quite confident that nothing will bring the people who dwell there to a state of general and permanent prosperity and happiness, but the Gospel with its principles and institutions.

And why shall it not be sent to them? Why have our *ministers*, and the *members* of our Protestant evan-

gelical churches, so long forgotten and neglected those countries?

We will not now attempt to answer these questions. We propound them, however, for the grave and prayerful consideration of all whose eye may happen to fall upon them. And we earnestly hope that the time is nigh at hand when the vast fields of our own continent, and nigh to our doors, which are "white already to the harvest," will receive the attention which their great importance to the vineyard of our Master and the obligations of our citizens demand. There is no justifiable reason for their neglect. They are much more accessible than some other parts of the world, on which missionary zeal and funds have been largely expended; and it is not to be doubted that abundant and satisfactory fruit would soon follow judicious and persevering labor there. We and other Boards have labored in Brazil and elsewhere in the countries named, and the truth diffused has done much good.

In Chili, on the Pacific coast, a few years ago, under the patronage of the Board of Directors, and of another benevolent association, the Rev. DAVID TRUMBULL entered the town of Valparaiso and commenced his labors. He preached to the sailors who visited the port, and established a school in the town, and preached to the Americans and other strangers who were resident there. He began cautiously and labored prudently, and now he has the happiness to have a church edifice there, and to be the pastor of a self-sustaining church. He now anxiously desires a reinforcement. A layman well-acquainted with the Scriptures, apt to teach, and devoted to the work of evangelization, could be most usefully employed there. Where is the man? Cannot the churches furnish such an one, and then supply the funds necessary for his support? We shall be glad to hear that men, ministers and laymen, are ready for the work in Chili, and that those who have the means are anxious to employ them in sustaining either ministers or laymen in that interesting land. Let us hear who will go, and who will furnish the requisite funds for their support.

But other doors on the Pacific coast are open and opening every year. And if each could be entered as Providence gradually prepares the way, it would probably not be many years before the masses of the people there would be relieved from the spiritual bondage in which they have been held for centuries, and the greatest advantage would redound to the cause of humanity and of evangelical religion. We commend the subject to the prayerful thought of all the Protestant churches of the United States.

"SPEAKING LIES IN HYPOCRISY."

One of the divinely declared marks of those who, in the "latter times," should depart from the faith, giving heed to seducing spirits and doctrines of devils, and forbidding to marry, is that of "speaking lies in hypocrisy." And one is forcibly reminded of this declaration of an inspired apostle, on seeing a deliberate and vigorous effort by an avowed Romanist, (to whose ecclesiastical order it is believed by able commenta-

tors on the Bible this description expressly refers,) made through the press, to lead the people of any place falsely to believe that the so-called Roman Catholic church is friendly to the general reading and distribution of the Holy Scriptures. Occasionally such an effort is made by some master-spirit in the Romish communion in different parts of our land, notwithstanding the risk that is run of being exposed as a violator of the ninth command of the Decalogue.

Quite recently Grant County, in Wisconsin, has been made the scene of one of those endeavors. The person engaged in it, though concealed under the signature of simply "A Catholic," it is understood is a prominent Jesuit priest. The medium of his communications to the public was the *Grant County Herald*. The ostensible ground of his putting forth his powers in this direction appears, from his own showing, to be the statement of a colporteur of Lafayette County Bible Society, in that State, "that in his work he met with no opposition but from Infidels and Papists, who were always opposed to the circulation of the Bible." At this the "Catholic" affects to be grossly calumniated, declares that "the Catholics of Grant County have done well to reject the so-called Bible, because it is not a correct version of the Word of God." He affirms that "books, chapters, verses, are left out in the Protestant version, and the original text is corrected to suit the Protestant creed." He adds, "Catholics look on the Bible as the Word of God, read it with reverence and respect, as all know who are acquainted with the belief of Catholics, but they hold in abhorrence all corruptions of God's Holy Word." He patronizingly says, in the conclusion of his first article: "If Protestantism wishes to hold a dignified position in society, it should employ candor and honesty."

Possibly the writer may have supposed that his statements would be allowed to go unanswered, and do their injurious work upon the minds of the people, first in lessening their reverence for the authorised version of the Bible, and then in inducing a belief that the Roman Catholic church was a friend to the true Scriptures, and that she encouraged their distribution among the people. But he was soon called on, through the same press, by a writer over the signature of "A Protestant," to substantiate his allegations by proofs from accredited authority. In his response he utterly failed, and, as usual with such writers, sought other issues, but he was corrected by him who had called for his proofs.

We have not room for the reproduction of the discussion that ensued; but we notice it as one of the passing events, and especially that our readers may see that Rome, through her ministers among us, is intent upon destroying in the minds of the people all reverence for the Bible, and also upon deceiving whom she can in regard to her hostility to it.

In illustration of her purpose to deceive the community in regard to her sentiments about the reading and distribution of the Bible, we submit a few paragraphs of the discussion. We give first the statement of the "Catholic," and then the response of the "Protestant." The "Catholic" said:—

"When Protestant writers inculcate the privileges of reason, or prove the holy liberty of private judgment, and urge their followers to read the Bible, they are worthy of praise for their consistency; but when they falsify the faith and practices of Catholics, accuse us of crimes we are not guilty of, and intrude them on the public as our real tenets, they sport with the weakness of public ignorance and credulity, and display a want of candor to which wisdom and consistency object; and such is the character of your 'Protestant's' communication when he says, 'I, and I presume all Protestants, believe the church of Rome forbids the laity reading the Bible.' Are *all Protestants* really as ignorant as your correspondent? If so, the credulity of Protestants has no bottom and their injustice no bounds. Because, whether Catholics read the Bible is a matter of fact, therefore easy to be ascertained: the Bible is in the hands of every Catholic who pleases to procure it; the church urges the laity to read it; it is frequently distributed gratis to the poor. When men speak of fact, it would be wise if they would give themselves the trouble to inquire whether what they say is true or not. If Protestants would inquire into the faith and practices of Catholics from the well-informed members of our church, or read the books of Catholic professors; or if Protestants would have the wisdom to doubt everything low and ridiculous they hear against us, they would respect us and find that they had been deceived and abused. After the art of printing was invented, 800 editions of the Bible or New Testament were printed and circulated in Catholic Europe before the name of Protestant was known to the world, and more than two hundred of these editions were in the vernacular tongues of the different countries in which they were published and were accessible to all, and now in these United States we have numerous editions of the Bible, ranging in prices from $1 to $50, to suit the means of every one."

To this the Protestant opposes the following reply:

"Your correspondent tells us, what of course we knew, that there were several editions of the Bible in circulation in Europe soon after printing was invented; that great numbers were in the vernacular tongue and were accessible to all. That is a true historical fact: additional historical facts show that this free circulation of and access to the Scriptures was so undermining the authority of the hierarchy of Rome,—so disclosing the corruptions of religion, and opening the eyes of the people to see their spiritual bondage, that the Council of Trent, which sat in the sixteenth century, and therefore the very latest authority, PROHIBITED the reading of THE SCRIPTURES by the laity. Not the authorized English version—that was not then printed; but the Holy Bible itself. 'HEAR THE CHURCH!'

"The fourth session of the Council of Trent instituted what is termed 'the Congregation of the Index' to decide as to prohibited books. It drew up the celebrated '10 rules of prohibited books,' approved in a bull, issued on the 24th March, 1564, by Pope Pius 4th.

"The fourth rule says, 'Inasmuch as it is manifest from experience that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed (*sine discrimine permittantur*) to every one, the temerity of men will cause more evil than good to arise from it, it is on this point referred to the judgment of the bishops, or inquisitors, who may by the advice of the priest or confessor *permit* the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented and not injured by it, and this permission they must have in writing. But if any one shall have the presumption to read or possess it, without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary.'

"If your correspondent is not satisfied with the translation I give, I can furnish him with the original Latin, and he may give us a translation.

"Some few years ago, when the national

education of Ireland was under discussion, and the Bible was urged as a school-book, the Roman Catholic Bishops set themselves in opposition. Dr. Doyle, in a published letter to Lord Wellesley says: 'The Catholic church believes the Scriptures are not essential to Christianity. The reading of the Scriptures without note or comment does not appear to us necessary to make men virtuous citizens or good Christians. *Our church claims the authority to remove the Bible*,' p. 65. Again he says, p. 71: 'They, the bishops, consider that the reading of the Scriptures in this country and at this time is an abuse, *evil in its principles*, and *dangerous in its consequences*.'

"Dr. Milner, in his End of Controversy, says: 'If Christ intended that mankind should learn their religion from a book, he himself would have written that book.'

"Dr. Doyle, on oath before the House of Lords in London, stated 'that he would not allow any one who would read the Bible, after being forbidden by his clergy, to be admitted to the sacrament.'

"Dr. Gother, who wrote in defense of Popery, in his 'Papist Misrepresented and Represented,' says in his 10th chap. 59th p.: ''Tis true he (the Papist) does not think it (the Bible) fit to be read generally by all without license, or in the vulgar tongues.' ''Tis not convenient,' he says, 'for the Scriptures to be read indifferently to (by?) all men, but only such as have express license and good testimony from their curates that they are humble, discreet, and devout persons; and such as are *willing to observe directions* in the perusal of this sacred volume.'"

In view of this authoritative decision of the Council of Trent, and of these authentic declarations of the dignitaries of the Papal organization against the general reading of the Bible, what opinion must be held of the Romish priest who will affirm that "the Roman Catholic church urges the laity to read the Bible?" He cannot be supposed to be ignorant of the prohibitory acts of his church touching the sacred volume. Must he not, then, be held to be an intentional deceiver? And does not such conduct clearly place those who indulge in it in the class whom Paul warns us to expect in "the latter times," and who may be known by their "speaking lies in hypocrisy?"

THE HOLY STAIRS AT ROME.

The Church of St. John Lateran is renowned for the number and variety of its sacred relics. It has been, in fact, a great depot of rubbish, which the Popes for centuries have dignified with holy names; thus deceiving the ignorant, and encouraging them in superstitious sentiments and idolatrous practices. Among the most remarkable of these relics are the holy stairs, which, it is said, belonged to the house of Pontius Pilate, at Jerusalem, and were brought to Rome by that indefatigable hunter of relics, Saint Helena. It was she who, it is pretended, found the cross, sound and entire, on which Christ was crucified, three hundred years after that event; the table, also, on which our Lord ate the last supper; the identical porphry pillar on which the cock was perched when he crowed after Peter denied Christ; half of the pillar to which our Lord was bound when scourged—the other half being on exhibition at Jerusalem—one part being *granite* and the other *marble*, etc., etc.

No person is permitted to ascend the holy stairs, except on the knees.

And on Fridays during Lent, it is no exaggeration to say they are ascended by thousands. And for what purpose is this done? Why, the Pope of Rome has promised that whoever ascends them on the knees shall have the period of his sufferings in purgatory diminished 252 years! The same act may be done by the living for any one now in purgatorial torments; *i. e.* one may expedite the admission to Paradise of any friend by 252 years for every time he ascends the holy stairs on his knees. This is what the Popes promise, and thousands believe it. Into what a depth of ignorance and superstitious folly have the people fallen, under the religious instruction of Romish priests and pontiffs!

At the foot of these stairs hangs a printed card, of which the following is a translation:

"One of the most sacred memorials of the sufferings of our Lord Jesus Christ is the Holy Staircase. It is worthy of the veneration of all Christians, since it was often ascended by our Divine Redeemer, and hallowed by his blood in the last hours of his life."

"This staircase was first brought from Jerusalem, under direction of St. Helena, about the year 326, and placed near the Patriarchal Basilica of St. John Lateran. It was afterwards put up, with great solemnity, by Sixtus V., about the year 1589, in the world-renowned chapel called Holy of Holies. It was always much frequented by the faithful of both sexes and all conditions, who ascended it on their knees.

"In order to engage Christians more and more to that pious and useful act of devotion, Leo IV., in the year 850, and Pascal II., by his bull of the 5th of August, 1100, granted nine years' indulgence for each step of the stairs ascended on the knees, to whoever should do so with a penitent heart, praying or meditating on the sufferings of our Lord Jesus Christ. Pius VII., by a decree of the Holy Congregation of Indulgences, of September 2, 1817, renewed and conceded for ever that indulgence, and declared that it could be applied to the benefit of souls in purgatory."

Thus does the Church of Rome make proclamation of its infamy,—inciting and inviting to sin, by promising an easy escape from its consequences. It promises the remission of the penalty for money, or penance, or confession to a fellow-man—some mere outward act, by which the record of guilt of a life of transgression may be expunged. This is making merchandise of sin, and is a solemn mockery of that divine compassion which, in Christ crucified, made a sacrifice for human guilt at which the universe is filled with wonder and amazement.

It is a singular fact, that another staircase, in a church near Bonn, in Germany, is claimed by the people there as the real stairs of Pilate's house. They denounce the stairs at Rome as an imposition, and assert the genuineness of those near Bonn, on the ground of the wonderful miracles which are constantly performed there. Either those at Rome or at Bonn must be a base imposture, even in the judgment of all Catholics who know the facts, as both of them are in the judgment of common sense.

It was while ascending the Holy Stairs at Rome, as a believer in the efficacy of such an act, that Luther heard that voice of thunder in his

heart, saying, *the just shall live by faith.* May this same truth soon awake the superstitious and debased multitudes of the Roman church, and lead them to the full conviction that salvation is of God and not of man!

FOREIGN FIELD.

Hoping to add to the interest which we think is rising in our nation in behalf of all the continent south and south-west of us, we subjoin the following extracts from a communication recently received from an intelligent correspondent in Lima, the capital of

PERU.

"LIMA, June 14, 1858.

"TO THE SECRETARY OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, NEW-YORK.

"SIR:—In reading over the report of your Society, as reported in the New-York papers, yesterday, it occurred to me that perhaps I might give you some information regarding those distant countries occupied by the Spanish race in South America, that might be of interest if not of use to you. Having spent some ten years among these people, and seen something of them, with many others, in Europe, Asia, Africa, etc., I have come to feel an interest in their change of thought (the which comes slow, as you are aware always is the case with Spaniards or their descendants) that shadows forth progress. As there has been no work published on these countries, of late years, people at home, in the United States, are not aware of the changes going on here so fully as perhaps they should be. This thought has interested me to try to put some of these changes before you.

"As you are aware, the great mass of the emigration from Spain to these countries were of those who drove the Moors out of Spain or their immediate descendants, and that in those days fanaticism run to a strong heat. Those people came here (to the New World) with it in their *mouths*, to spread the holy Catholic faith; but in their hearts, to seek gold, and that at the expense of all conscience, at any sacrifice, and this they too often spent on their vices. Very few of those emigrants brought with them wives or families, and consequently they sought at once companions among the Indian women. The Creoles of the present day are comprised mostly of those Spanish men and Indian women, thus making the masters out of uneducated, ignorant natives; and in those days few of the men probably were able to read or write—Pizarro was not, history tells us. From such stock came the Spanish blood of these lands. Of course, Spain took great care to send a large supply of the priests of her favorite church here, to convert the Indians. This, to a certain extent, they accomplished, though in the West India islands they left none for conversion. Here in Peru, and elsewhere, most of the Indians on the Pacific slope of the Andes were nominally made Catholics, but this was not done without conforming to their old worship of the Sun, at least so far as to have some of the '*feast days*' of the church fall upon the same days as were formerly kept by the worshipers of the Sun. When these days came, and the Indian came to the church in the morning, he might go to his drinking, feasting, dancing, and jollification after that, and too often in the interval here the priest joined them. These Indians had a fine country, (when the Spaniards pounced upon them,) with a parental government. They had one of the most gorgeous religious worships. They had large stores of food laid up for short crops. Their country was finely

cultivated. They all married young, and were a docile, happy, and easily governed people. The conqueror came and robbed them of their all, and soon compelled the Indians to go to work upon their own former soil or in their own former mines.

"Such is a slight sketch of the past here, all of which will probably be familiar to you, though perhaps I may draw a different inference from these things to that of some others. Having thus secured the country and enslaved the former masters of it, the conquerors commenced to reorganize the same. They came here and founded Lima more than 300 years ago; and here grew up the seat of power for the West Coast. Here we have the finest town in South America. Here centered most of the wealth, intelligence, and influence of Spain's representatives and of the crown's interest. Here grew up the largest churches, convents, hospitals, colleges, inquisition, mint, castles, etc. etc. that South America has ever shown. Of course, all was of the most harmonious Catholicism—no disturbing thinkers in any way different from 'mother church.' Thus was Peru launched upon the world by the old Spaniard, from whom the Creoles have it as their inheritance, which they have done nothing to improve, reform, or make more in conformity to the present age. Here there is only one miserable newspaper; no other periodical is published; few books written, printed, or perused even; most that they do get being of old monkish days, or rich and costly ones from France. Thus, you see, the standard of education is very low—that mind is dormant, stagnant, for want of some new thing to excite interest or to wake it up. The church and its supporters comprised the great mass of the community for many cenuries, but this is now being changed.

"The advent of the Anglo-Saxon race along the Pacific, our war with, and conquest of Mexico, our acquiring of Texas, New-Mexico, and California, and our hankering after Cuba, has been like a bomb thrown into the camp of the Spanish race all over South America. In the Anglo-Saxons they see and fear their doom. One of their best writers here (our Prefect) said that their race was ignorant, vicious, and lazy, while ours was vigorous, moral and industrious, and that, as a matter of course, the stronger must conquer the inefficient one.

"There is no people that the Spaniard so fears—hates—as the Anglo-Saxon; for our industry, free thinking, 'wide awake' habits are in such contrast to them, that they must give up their overweaning self-love, if they acknowledge we are right, and yet, when they see what we have done in California and elsewhere, they cannot say we are wrong. Many of their own people have been to and seen the doings in California, and therefore they see that they must acknowledge our great progress, etc. This progress of Americans is stirring up mind here and all along the coast, and this is just what the leaders of the church party here do not desire to see; but in this I see one of the first blows struck to the root of the power of the clergy here, though their own vices and immoral lives had previously much weaned the people from them, as we see by their now having very few to enter their convents, male or female. By law they are required to have fifteen in each, to enable them to hold their extensive properties, and these they find it hard to keep up. Again, many of our best families here refuse to admit their priests into their houses, feeling their inmates are not safe with these priests; and others go farther, and refuse to go to mass or confession.

"Just in proportion as the present priests depart from the old colleges of their mother-land, so in proportion they become less and less educated, and therefore less capable to defend their church and its order from the march of the age. Perhaps in all the Catholic world there is not a more ignorant, vicious clergy than is found here in Peru, and of course such teachers are apt, as they have done here, to produce a sad crop; for, I may

say, too many of the people here are no better than the clergy, as you may judge from the fact that they publish that more than half of the births in Lima are illegitimate! The most of the education that the girls get, they obtain in the convents from the nuns, and this, I fear, is inferior; but there they learn to be strongly in favor of the church, and in these girls centres the stronghold of the church. But even they are falling away; for now many families, seeing the end of girls from marrying husbands who are their own countrymen that are unfaithful to them, say that if their daughters cannot marry some decent foreigner, they prefer they shall remain single. The girls themselves also decidedly prefer foreigners; and if they or their clergy cannot induce them to forsake their Protestantism, they just take them as they are, and their priests do not hesitate to marry them.

"An Englishman here, a few months ago, was refused by the priests of Tagua to marry him unless he would turn Catholic. The Englishman, being well known to our acting President, Castillia, then with the army at Arequipa, sent off asking Castillia's help. He sent by return messenger orders that the priests were to marry him at once. This is a new feature of the day—the General *ordering* the priests.

"In 1856 a convention here made a new constitution. During the discussions in convention, a motion was made to grant toleration. This was discussed some days, and each day gained more friends; but finally the church party resorted to such measures as the 'liberal party' would not do, and therefore 'staved off' for a time the subject. Another motion was made to bring the military and priests under the civil law. The priests in the convention, seeing this was going to pass, retired from the body; and when, as is customary here, the constitution was to be publicly sworn to, the priests, with their archbishop at their head, not only refused to swear to sustain it, but at once used all their influence to start a strong revolution against it, in which all other disaffected parties joined, putting Vivanco at their head. Castillia beat them all through, till he had them shut up in Arequipa, where he finally annihilated the whole of the disaffected ones; thus having 'whipped' the priests and their supporters, though at the serious loss of life and money. This has not helped the priests in the affections of the country.

"After Castillia's return to Lima, a new election for President, Congress, etc., under the new constitution, was ordered to take place in July and to meet here in October. Should the priests oppose Castillia and he be elected, as we suppose he will even with such opposition, the priests may find themselves 'in a bad fix;' for Castillia don't love them now, and he certainly will not then. He met one of these priests the other day, and report says that he said to him: 'I know you are opposing me, but have a care or I will send you all to the Pope.' Having the acting government here, the military, the purse of the government, etc. etc., we think Castillia's election safe. Another favorable thing for the Government is, that it has the nominating of the bishops and archbishop (the latter lately dead.) This nomination enables the Government to check the church. There is a strong party here, also, that want to take the property of the convent and church from the priests and to put them upon a salary, and then to compel them to perform all their offices free of the fees that they now so exorbitantly seek. So exorbitant are they, that the poor Indians and others seek their girl and take her home, and thus live without the priest's blessing.

"All these things show that the clergy are losing their influence. But more to show this: an agent of the London Bible Society arrived here a few weeks ago, and introduced some 2,000 volumes of the Holy Scriptures publicly through the Custom-house, paying duties on the same, and brought them up to my warehouse, and here handed them out to different

small dealers and publicly sold them, and that without any impediment at the Customs, or from the priests, or any one. These were in Spanish, and all sold in two or three weeks! Does this not show that the days of fanaticism are gone or going here?

"There is a strict watch kept over the books that enter the country, our foreign Club here having a parcel sent from your city kept here a long time. Why have the priests so peaceably allowed this attack upon their exclusive monopoly? A question for whose answer I refer you to the foregoing. Do not all these things show that we have been too willing to think that the Papal walls about these countries were stronger than they are? Does not the state of things here open up a chance for your Society to enter? This (Lima) is the point on all this coast to influence the rest. Enter here, as the London Bible Society is preparing strongly to do, and you influence all others. New-Granada, having thrown off the priests, has opened the way for politicians to do the same here, as soon as public sentiment will allow. There are good men longing to see the Gospel expounded here. Come and help them, for they are timid; they want support and strength from abroad. I have been writing several times to your Bible Society and Seamen's Society, also to the London Bible Society, as well as to some learned men in England, on these subjects. . . .

"There are some 10,000 Italians, 2,500 Germans, 2,000 French, and perhaps 1,000 each of English and Americans here in Peru, and, up to a few months since, the only Protestant worship we had in the place was one *supposed* to be held in the Embassy of England, by the chaplain of the Embassy. This may average twenty-five per morning.

"Of late, a room in Callao has been opened; and on asking of the Government permission, they said: 'If you do not attract attention, we shall make no objection to your worship.' This is larger than the meeting in Lima, and this alone has singing.

"What is wanted here are preachers: those that fully understand Spanish, German, and French would be useful. Dr. Vigil, a reformed priest here, (who has written against the Pope and had his book excommunicated,) much wanted the Bible agent from London to preach; but I fancy just now preaching might be going too fast; though a shrewd, judicious, well-informed man going among these people could have great influence—so it strikes me. But the foregoing facts may set you to acquiring others on these countries, and then you will see what is wanted here better than I can now do.

"Peru has some two million souls, one-third of which may have white blood. Lima has one hundred thousand or more souls; Arequipa forty thousand; Cusco as many more; Callao has, perhaps, eighteen to twenty thousand; a few other towns have some eight or ten thousand. These people are bright, quick, and of graceful manners, and they are kind to strangers of the right sort. The only hope for them seems to be, that new blood, new ideas, new thoughts, may come to them from abroad. Steamers on the coast, railways, gas, telegraphs, shipping to take away their five hundred thousand tons of guano per annum, strangers visiting them more, residences of foreigners in all departments of life—all these things, with the march of the age, are having some effect; but they want new religious teaching and 'waking up.'

"One thing that I have tried to strongly impress upon those I have written to upon these countries, is the forming a corps of men for use in these Spanish lands. Think for a moment, that there are some twenty millions of Spanish blood and those under their influence here in the New World, and perhaps as many more in the Old World! What is doing in the States or in England to approach this mass of mind? Have your colleges any Spanish professors? Should they not have? Are we not destined to have more influence upon the world than old Rome had? Are we preparing for our mission by teaching our growing-up

generation the living languages? To whom are the liberals of the world to look, save to us and England, against the growing despotism of the day? We are the only hope of the middling classes of the world; should we not, then, be preparing for our work?

"These countries are now influenced much by us, and ere long Mexico must be more so, as well as many others of these States. Are we ready for them? Who is prepared to go to Mexico to preach the Gospel there? What are we doing for New-Granada, *now* open? What more noble subject for the hearts and pens of some of your great minds to take up and instruct our people upon, than this?

"Very truly your friend,

"——— ———."

"P. S. A liberal priest from Bolivia offered to guarantee the London Bible agent the sale of 10,000 copies of the Scriptures in Bolivia, if he would accompany him home there! Here they hope for a sale of 10,000 or more copies per annum. There was quite a strife to get of those first brought here! Is this not one of the wonders of the age? Yet this agent came here with fear and trembling, doubting if he could get the books in. He has sent to England for an ample supply, and gone in the meantime to Bogota for his family, he at once seeing this was the field for him. All the liberals here at once supported him."

IRELAND.

The Rev. Dawson D. Heather, D. D., of Dublin, Secretary of the Committee who superintend the missionary operations of the Board in Ireland, writes us encouragingly concerning the work there. The prospects continue to brighten. The labors of the missionaries are followed by the conversion of souls to Christ.

From the brief extracts, which we here submit, taken from a letter recently received from him, we learn the impressions which are entertained by observers concerning the missionaries employed, the wants of the districts in which they are stationed, and also that additional laborers are needed. Those who have personally visited the missionaries and their fields of operation are gratified both with the men and with what they have done. They see, however, room for more laborers.

And are there not many of Ireland's sons in America who have abundance of means, and would be glad to send back to their native land moral and religious teachers? We have hoped that there were, and we now are ready to co-operate with them in this grateful work. Let them now send us the necessary funds for the support of laborers, and we can introduce additional ones there to great advantage.

Who will respond favorably to the call from the 'gem of the ocean?' We will hope to hear from many, not only to gratify our own desires in the case, but that the earnest expectations of many Protestants who yet dwell in that wonderful land may not be disappointed. They have believed that many of their countrymen in America, in their prosperity, would remember Ireland and gladly contribute to her evangelization. In their behalf, as well as our own, we thus write, and we will wait to see who cares for Ireland's wants, and will come to her relief.

Dr. Heather thus writes:

"Dublin, July 30, 1858.

"To Rev. Dr. Fairchild.

"My Dear Friend:—I forward to you monthly journals from four of our agents, which would have reached earlier, only that they were for perusal in the hands of

absent members of our Committee. I am not to carry out my purpose of 'spending a few days upon each of our stations,' until some weeks hence, and this in consequence of having had present, at the last meeting of our Committee, gentlemen who give local superintendence to four of our districts, and who take a lively interest in our work, having afforded to us ample information regarding the objects of my visit. Subjoined are a *few* notes of their conversations with us:

"'David R. Goodlatte, Esq. entered somewhat at large into an account of the east part of Loughneah district, and of the labors of Mr. James Smith, of the extent of country traveled by the agent, its social, moral, and spiritual condition, all *greatly* needing the efforts of the Society. He showed that great good had resulted from the agent's labors—that Mr. Smith's journals were modestly written, and intimated an amount of good done much under the reality of the case. Mr. Goodlatte concluded his remarks by soliciting a second agent for an adjoining district.'

"'Rev. George A. Heather, Ardrahan, county of Galway, imparted information regarding the districts of Ardrahan and Ranmere, upon which Messrs. G. B. Bradshaw and Thomas Kane are agents. He had visited with both agents, and found them well-qualified for their work, diligent and successful in the discharge of their duties. Mr. Heather is thoroughly convinced that the 'Head of the Church' is using them in the promotion of his glory and the good of souls. He directed the attention of the Committee to a most interesting district in the county of Galway, where a considerable number of converts from Romanism had been made, but who were now sadly forsaken, and where agents of the Society would be exceedingly useful.'

"The Committee requested Mr. H. to take Mr. Keane with him to said district, and report to the Committee the result of his visit.

"'Rev. George Hamilton said, 'that Mr. Liddy's district, (C——, county Fermanagh,) was much improved; that he found Mr. Liddy to be a well-qualified, constant, and truly pious man in his work; that he (Mr. L.) had much access to the people, was considerable of a favorite with them, and had been instrumental in the conversion of sinners.'

"'A general conversation ensued upon the past success of the Society in *all* its districts, the many hopeful conversions to Christ which had occurred—all well calculated to induce adoring gratitude to God; with suggestions and resolves designed to promote still more fully the spiritual prosperity of the Society.'

* * * * *

"Will you present the Christian regards of our Committee to your 'Board of Direction,' with earnest prayer for more abundant success upon your labors, and be assured, my dear friend, that I am yours sincerely, D. D. Heather."

MR. MORRISON—A MISSIONARY IN IRELAND.

Labors during the month of June last—meetings held in different places—families visited—tracts distributed—anxious inquiries—souls converted—distances walked, etc., etc.

"The following are some extracts from my journal for the month of June, 1858:

"1st. Held meeting at Bartrim's Hill; 50 attended. The power of the Lord was manifested in the conversion of sinners.

"2d. Walked five miles, visited 15 families, and held a meeting at Harrison's hill; 40 attended. The Lord is reviving his work here.

"3d to 5th. Walked 15 miles, and visited several families; distributed a number of tracts, and held three meetings near Clanroot. One hundred and twenty attended those meetings. There were present twenty anxious souls, and *two* were set at liberty.

"Sunday, 6th. Walked eight miles; held a meeting at the Diamond—a place noted for wickedness. One hundred were present: there were ten anxious souls seeking pardon.

"7th. Walked eight miles; held a meeting: ninety attended—three souls were made happy in the love of God.

There is here a good work going on in many souls.

"8th to 10th. Walked fourteen miles; held two meetings near Hamilton's lawn. The people are careless. Held a meeting at Bartrim's Hill; seventy attended—two souls were made happy in God.

"11th. Held a meeting in Richhill; three souls found peace with God.

"12th. Visited from house to house.

"Sunday, 13th. Walked ten miles; held two meetings, one at Bartrim's hill and one at Loughgall—150 attended. There a very gracious influence rested on the people. *Twenty souls were brought 'from darkness to light.'* Glory be to God in the highest!

"14th. Attended a meeting at Oliver's hill; eighty attended—four were enabled to believe. There is a great work of grace in this place.

15th. Held a meeting near Molleydry; forty attended—twenty souls were anxiously seeking the pardon of sin. A heavenly influence rested on the people: several souls were made happy.

"16th to 19th. *Walked sixty miles*; held three meetings: one hundred attended. There was a gracious feeling amongst the people.

"Sunday, 20th. Held two meetings; 200 attended—five were made happy in God.

"21st. Felt unwell to-day, but visited Newtown-Hamilton and Castleblaney.

"22d to 24th. *Walked sixty miles*; held two meetings at the Armagh brage; forty attended. The people are careless in this mountain country.

"Held a meeting on the 25th in Newtown-Hamilton. The congregation is improved.

"26th. Walked six miles, and visited from house to house.

"27th to 30th. Held a meeting at Warren Point. Many are in the place living without God in the world."

MR. BRADSHAW, A MISSIONARY IN IRELAND.

"*Monday, 3d.* The Lord, I trust, has graciously blessed my work to-day, and made it instrumental of much good to many people, most of them Roman Catholics, whom I visited in different parts of the town. At Newcastle, in particular, where I held my usual weekly meeting, a very solemn and gracious influence seemed to rest upon the minds of those to whom I read and expounded a portion of the Holy Scriptures, and urged upon their acceptance the blessings of the great salvation, and united with them at the throne of grace in imploring that God would bestow those blessings upon them. Two persons, at least, were evidently deeply impressed with the importance of attending to the concerns of their souls; one of them a Roman Catholic still, and the other a professing Protestant delivered from the thraldom of Romish superstition.

"In another part of the suburbs of Galway I had an opportunity of bringing true religion before the minds of six or seven adult Romanists, all of whom heard me with respectful attention; although, from the bigoted character of some of them, such, I am disposed to believe, would not have been the case but for the influence of the owner of the house in which the people were assembled; nor do I think even he would have appeared quite so friendly, had I not, a few days previously, successfully exerted myself to serve his temporal interests in a way which few could have had an opportunity of doing, and of which he was fully aware. In many cases I have experienced the good of manifesting practical sympathy in the welfare of the poorer classes of the Romanists here and elsewhere, and I have found that they generally appreciate any little trouble taken to serve them. I have not had it in my power to *give* them much at any time, nor would I always deem it wise to do so if I had; but a word spoken in their favor to persons of influence, who may have the means of serving or injuring them, is never, or at all events seldom, forgotten by them. I have always watched for such opportunities to convince the people of my solicitude for

their happiness; and it has often opened my way to their hearts and understandings, where, otherwise, I could not have hoped for so free access to them, in telling them of the things that belong to their peace.

"Besides the persons now alluded to, I have spoken with at least five other Romanists to-day on religious subjects, some of whom heard me freely and patiently, but others were difficult of access and disposed to opposition. One of them, a servant in a Protestant family, I had often spoken to about her soul's salvation, and on one occasion had been permitted to pray with her, which, at the time, made strong impressions for good upon the poor young woman's mind; but latterly she has steadily refused to allow me to join with her in prayer, although she listens with great attention and apparent gratitude to whatever I say on the subject of religion; and, knowing well that the priests have been lecturing her against any communication with me, I have faithfully exposed the sin and folly of being restrained by man from coming to God in prayer with those who take an interest in her salvation. Her's is only one out of many cases in which the confessional has sadly disappointed my hopes of doing good to those who have often allowed me to pray with them until forbidden by the priest. May God enlighten and forgive those 'blind leaders of the blind!'

"*Friday*, 7*th*. Visited several families, some Protestants, some Romanists, and dealt particularly plainly and faithfully with the latter. Such was the willingness, in some cases, to listen to the Gospel, that my heart was greatly cheered. I avoided controversy, as I always do unless compelled to engage in it for the defense of the truth, and it was owing to this that I was permitted to deal so plainly with the people, and that they heard me so gladly.

"*Sunday*, 9*th*. Walked into the country, and had long and deeply interesting conversations with many Roman Catholics, but found it very difficult to avoid unprofitable arguments with some of them. On the whole, I do hope and believe that the Lord has made me useful to several people to-day, and I pray that he may follow up by the teaching of his Divine Spirit all that I have brought before the people, and make permanent impressions upon their poor deluded but truly sincere minds. On my way home, held a prayer-meeting at New-Castle.

"*Wednesday*, 12*th*. A long walk into the country, but in a place where I have not often gone, but where I feel persuaded I must oftener go in future. I have had numerous opportunities of conversing with Roman Catholics, and with those only, to-day, and found some quite delighted to listen to the things of God, but others particularly shy and cautious, and unwilling to hear. I am thankful, however, that I have been enabled to point the people to the 'Lamb of God that taketh away the sins of the world,' and I leave the result in his hands.

"*Friday*, 14*th*. Visited two Protestant and three Roman Catholic families. In one of the latter I am always a welcome visitor, but I have not been to see them for some weeks until to-day. I was sorry to find the woman of the house very ill, but I endeavored to improve the affliction to herself and all her household, and I hope not in vain.

"*Thursday*, 20*th and Friday*, 21*st*. Although very ill, I have visited many families, principally Protestants, on both these days, and faithfully insisted on the duty of professing Christians to shun the sinful and vain amusements of the worldly and ungodly. This was in consequence of the great excitement that has prevailed in town during the last few days on account of a 'circus' exhibition, which many piously disposed Protestants could see no harm in attending, even though aware that the most foolish buffoonery, and most immodest attitudes and exposure of female equestrians, would form a large part of the entertainment. I believe that I have succeeded in convincing some sin-

cere but imperfectly informed Christian people that they could not consistently and with safety attend such exhibitions; but I am sorry to say that even some *ministers of the Gospel* have set their flock the example which they should have condemned, by going there themselves. Of the truth of this (painful and shameful to the Protestantism of Galway as it is) there can be no doubt. On this (Friday) evening, I have felt so ill as to be compelled to take to my bed.

"*Friday, 28th.* Though yet not quite recovered from my illness, I have been able to visit a great deal to-day, and a little on yesterday. I have had long conversations with several families, and prayer with some two or three. I have visited the sick, and to one Roman Catholic woman in fever I have endeavored to recommend the Almighty Physician.

"In the case of two men who were washing sheep in the sea, I hope I have been instrumental in convincing them of the necessity of having their hearts washed from what I showed them were greater impurities than those from which they sought to cleanse the wool of their sheep, and which none could free them from but the Lord Jesus Christ and his Holy Spirit.

"This they acknowledged, and seemed thankful to hear that the blood of Jesus Christ, and the grace of his Holy Spirit, purchased for them and all poor sinners by his blood, could cleanse them from all their sins; and, even though they were as scarlet, could make them white as snow, and though red as crimson, could make them whiter than the whitest and cleanest wool. May God grant that these men may be led to experience the truth of the Divine promise referred to!"

FRANCE.

The Evangelical Society—its date—the churches it has formed—its pastors and total receipts—deficit last April—the work divided into three parts—view of the western stations—inauguration of the church at Limoges—the peasants walk thirty or forty miles to attend it—tired out—sleep in church before service, to be ready to hear the sermon—the Imperial Court did not attend the meeting—a peasant died through want and fatigue, etc.—schools shut up in Haut Vienne—priests active, etc.—efforts to aid the poor people, by an active teacher—in Paris the two stations are doing well—schools full—Inspector furious, etc.—a pastor called from the eastern section—and greatly needed.

The Rev. Mr. BERSIER thus writes to the Secretary:

"PARIS, August 2, 1858.

"DEAR SIR:—The Evangelical Society of France has begun (on the last month of April) its twenty-sixth year. Since its foundation it has been, and is still, the most powerful agent of Protestant propagandism which we possess in France. It has established numerous churches, (Angers, Saumur, Siouville, Sceneville, Saint Jean d'Angély, Tours, Troyes, Angoulême, Blois, Dunkerque, Mansk, Rennes, Saint La, Tarbes, Brouillac, Boulogne sur Mer, Gaubert, Limoges, Thiat, Rion, Nancy, Pau, St. Etienne, St. Denis, etc. etc.,) which, for the most part, are now regular churches, either belonging to the established church or supported by their own members. I do not mention the schools which have been erected by our Society; suffice it to say, that since its foundation the Evangelical Society has numbered 331 agents, viz: 72 pastors, 81 evangelists, 178 teachers, and that its receipts have amounted to more than three millions of francs.

"It is still now the most important of our French religious Societies, for its receipts are far superior to those of any other; and although its tendencies are towards the independence of Church and State, it has numerous friends and supporters in the Established Church.

"The receipts of our last Exercise (1857–1858) were 137,032 francs, leaving us, on the 14th of April, a deficit of 32,849 francs.

"With the 170,000 francs which was

the amount of our expenses during the last year, we have supported 13 pastors, 8 evangelists, 56 teachers, 18 pupils in the normal school, besides 1 director, 1 under-director, and besides the price of locations of buildings for schools or chapels, which have amounted to 25,000 francs. If you take into consideration, dear sir, the increasing dearness of living in our country during these last years, I am sure you will come to the same conclusion as an English friend, who told us lately that our Evangelical Society was the 'cheapest machine he knew for disseminating Bible truth.'

"We may divide our actual work into three sections:—

"1st. The Western section,—comprising the stations of *Villefavard*, *Limoges*, *Thiat*, in La Haute Vienne; *Fouqueure*, in the Charente; *Alencon*, in the Orne, and *Mamers*, in the Sarthe.

"2d. The Northern section, comprising two stations in *Paris* and one in *Saint Denis*.

"3d. The Eastern section, comprising the stations of *Auxerre* and *Sens*, in the Yonne.

"These are our most interesting fields of work. Many of our teachers are, besides, disseminated here and there in villages, the names of which you will find in our last report.

"After these dry statistics which I found necessary to prefix to my letter, I must give you some details of the progress of the spiritual work at our stations.

"Beginning, then, on the West, I must speak at first of the Department of La Haute Vienne, the three stations of which have lately enjoyed a real holiday on the occasion of the inauguration of the church at Limoges. I need not tell you again of the most interesting work of evangelization which is going on in that city under the direction of Pastor Lesavoureux. The congregation, *almost exclusively composed of Roman Catholics*, was without a temple, and met in a place which was not fit at all to attract strangers to hear the Gospel. Thanks to the untired and strenuous efforts of Pastor Lesavoureux, a sum has been raised for building a temple, and notwithstanding all the financial difficulties which have afflicted us lately, a very pretty edifice, which is able to hold 600 hearers, was inaugurated on the day I allude to. Nothing was more interesting than to see the immense crowds of peasants coming, on that morning, from all parts of the Department, to see a church of their own, in the *chef-lieu* of the Department, publicly consecrated to the pure worship of the living God. They had come from Thiat, from Villafavard; many had traveled on foot more than *thirty or forty miles*, to be there on Sunday morning. Who could have told us, fifteen or twenty years ago, when there was not one Protestant to be found in La Haute Vienne, that such a beautiful scene would one day take place at Limoges? These poor fellows were extremely tired; and as they arrived in numerous bands, at three or five o'clock in the morning, they went directly to the church, where they took their places on the chairs to sleep, 'so that,' as one of them ingenuously said, 'we may have slept all our sleep when the sermon commences.'

"The sermon took place early in the afternoon. A most interesting fact to notice, is that the Prefect and his First Secretary, as well as the First President of the Imperial Court, excused themselves for not being able to come at the inauguration, and sent representatives in their place. Is not this a curious fact to notice in a Department where Protestantism has no legal existence, when our schools are still closed under the pretext that there are no Protestants in the country?

"The sermon preached by the Rev. de Pressensé was very impressive, and the sight of the assembly was very affecting, chiefly to the members of the Committee of the Evangelical Society, who have done so much, in evil and good times, for the evangelization of that Department. When the night came, all our

brethren, not being rich enough to sleep in an auberge, took their way again to their villages, where most part of them did not arrive before daybreak. A sad accident cast a melancholy shade on that beautiful holiday. A poor peasant, of a small hamlet near Villefavard, a most pious and excellent man, went back this night to his farm; but he was almost dead with the fatigue of the former journey. He laid down by the side of the road, was found there very sick on the next morning, and three days afterwards died, not regretting what the world might call his imprudence. Now, sir, I am sure that if you or any member of your Committee could have been present at Limoges on the 6th of June, none of you would have regretted the sacrifices which you have made for our Society. You would certainly have been encouraged in seeing such a beautiful work going on, notwithstanding a long and almost unceasing persecution.

"Why cannot we tell you that our schools of La Haute Vienne are opened! Such would be our ardent desire. Who would have guessed that on the day following the inauguration of the chapel at Limoges, our teacher in that city, who went to the Mairie to try to open his school, met with a brutal refusal! Our poor teachers must still go from house to house to their scattered scholars; and, notwithstanding all the difficulties and the fatigues of such a work, they perform it most faithfully. The priests do everything to attract our Protestant children in their schools, but they cannot have them. The parents prefer to see their children half educated, and most of them would rather die than send their sons and daughters to a Catholic school. Let us hope and pray! We are doing our utmost to attract the Emperor's attention on such a state of things.

"One of our teachers at Thiat will do, perhaps, more than any of us to call the Government's favor on the Protestants of La Haute Vienne. That man, of the name of Barnaud, a native of south eastern France, was very busy last winter in devising some plan for relieving the misery of the population of Thiat and of our other stations in the Department. At last he thought of introducing among them the silk-worm, and the mulberry-tree on which it finds its food. Barnaud is a persevering man: it was very difficult for him to execute his plan; he had no money, and almost all his time was taken by his lessons; but he overcame all obstacles, wrote to all his Christian friends, collected a little money, hired a piece of ground, and the result of all this may now be seen in the Exposition at Limoges, where every one admires two large skeins of silk, which have been produced at Thiat, in a latitude where nobody thought the silk-worm might easily be brought up.

"Our work is going on encouragingly in the Departments of Sarthe and Orne, at *Auxerre* and *Mamers;* and although the chapel of Mamers has now been shut for more than six years, the converts to Catholicism remain faithful to the Gospel. At Alencon, at some miles from Mamers, we enjoy now an entire liberty, (such is the arbitrary despotism of prefects,) and the preaching of one of our veterans, Bever Audebes, is well followed by an interesting congregation.

"In Paris, our two stations at Faubourg Saint Antoine and Faubourg du Temple, (Rue St. Maur,) are as blessed as ever. Some very interesting conversions have taken place lately in those two churches; and notwithstanding the increasing calumnies of the Roman clergy and the bad will of the magistrates, our schools are all full, (they number some seven hundred children,) each child paying two francs a month. The Inspector, who lately came, was positively furious in seeing such an enormous number of Catholic children in our schools. 'Their parents,' exclaimed he, 'must be godless men, who spend their money at the *barrières*, else they would be ashamed to change their religion!' 'Permit me to observe,' answered our teacher very calmly, 'that if

they spent their money in the taverns, they would not pay us two francs a month; they would rather send their children to the Catholic schools, which are gratuitous and which have plenty of room for them.' The Inspector could not find a word of answer.

"At the station of Saint Denis, near Paris, the spiritual work is going on encouragingly. Prayer-meetings are held and well followed.

"Our Eastern section (Sens, Auxerre, and some surrounding villages,) is now suffering a little from the retreat of Pastor Ambresin, who has been called to take charge of an important church in the south of France. We will do all we can to find to him a good successor. The stations have been very lately visited by a member of our Committee, who gave us an interesting account of the progress of the work in them.

"Dear sir, I must conclude this letter by an earnest appeal to your Committee. We are actually in a deficiency of 42,044 francs, which is considerable for us. I know summer is not the best season to call the atention of your friends in our favor, but we earnestly pray you to do your utmost to send us something as soon as possible. Our Committee cannot make such large advances, and the consequence is that our work positively suffers from it.

"Believe me, dear sir, yours most sincerely, EUGENE BERSIER,
"Pasteur.
"In the name of the Committee."

GERMANY.

HOHENZOLLERN—CONVERTS TO PROTESTANTISM.

This small sovereignty in the south of Germany, whose religion has been intensely Roman Catholic, is now attracting considerable attention by reason of the introduction and spread of evangelical truth among some portion of its inhabitants. As far back as 1817, two men, whose religious wants could not be satisfied in the Roman Catholic Church, obtained and began to read the Bible. A few soon joined them, and then more. They made no noise, but quietly assembled and read the Scriptures, and then dispersed as they came. They were undisturbed by the authorities for two years, but when the Bible-reading meetings had grown to such a position as to attract the attention and command the respect and favor of considerable numbers in the neighborhood, the Romish priests commenced a series of efforts to put a stop to them, and to destroy the influence of the truth which the Bible had imparted. The attendants on those meetings were dragged before magistrates, subjected to trials, to fines, imprisonments, and various inflictions. But the truth could not be destroyed. It has been transmitted from one to another, through the years that have passed since the reading of the Bible began in the principality, and in February last, *thirty-five persons openly renounced the Roman Catholic idolatries and superstitions,* and were admitted into a Protestant church by profession of their faith.

To reach this consummation, these members had to pass through great trials, very greatly protracted as to time; but they were divinely supported, and have at last gained the place where their spiritual wants can be supplied by the bread and water of life.

May we not hope that "the good word of the kingdom" that has now sprung up in that part of Germany will grow and spread itself, till the errors which are opposed to it shall be banished from the land? We will

hope and pray for such a result, while we rejoice in the renewed illustration which, in this event, we have of the power of divine truth—and also of the encouragement which it affords, to seek to convey the Scriptures to the inhabitants of Papal lands. Let us diffuse a pure Gospel in all Papal countries, and we may confidently trust that God will re-convert to himself vast multitudes, who now grope in darkness under the power of the "man of sin," and build up his kingdom in territories where for ages it has been broken down.

HOME FIELD.

IRISH MISSION IN MASSACHUSETTS.

A Romish family leaving the Romish church—another Romish family gone to Protestantism—Romish priests did not aid the people in the time of the famine in Ireland—a priest sells holy water to stop the "potato rot," etc. etc.—case of a medical student—he leaves the Romish church—an English family turns from Romanism to the Protestant church—the missionary's fidelity to the medical student—a French Canadian lady dissatisfied with the priests—case of an Irishwoman—a young Frenchman converted—Sabbath-schools—and Romish children, etc.—Mr. H—— B—— and his brother J—— B—— a Christian—his family interested—why the missionary labored with them—hope for the family, etc.

"*May 18th.*—Called on M—— G——, in whose family I have labored considerably, and who I persuaded, more than a year ago, to establish a family altar. He said that since he left Ireland most of his relatives had become Protestants, and he is fast throwing off the yoke of Rome. A few Sabbaths since, his wife was insulted in the Roman Catholic church by the priest, which induced him and wife and seven children to withdraw from that church and Sabbath-school; and he told me he intended that neither he or his family should ever enter a Roman Catholic church again; but that he had already begun to attend on Protestant meetings, and designed soon to have his children in a Protestant Sabbath-school.

"His wife is evidently more attached to the Roman Catholics, and said there were some things about the *rock* and the *keys* she should like to have me explain to her. I promised to call again and read to her the Bible, and explain to her those passages which speak of them, for which she thanked me, and said she should be delighted to hear me. The Roman Catholics had begun to persecute them so, that he dare not be out after dark.

"*May 20th.*—Called on T—— C——, an Irish Roman Catholic who left the church more than a year ago, and took his children from the Roman Catholic Sabbath-school: 'Because,' said he, 'they were only taught catechism, and not the Bible.' His wife is still a Roman Catholic, but so attached to him, he says, that if the priest were to denounce him from the altar, he knows she would leave the priest at once. He said he lived in a Protestant family in Ireland, and not without observing the contrast in the two systems. He had read history, and when the famine came, found that all the material aid they received came from those countries he had been taught to call heretical. But his first disgust for the priest was excited by his false pretension that the application of *holy water* would stop the *potato rot!* said he actually paid him a shilling for a bottle full, and applied it to his potatoes to no effect, and then he did not doubt it was a '*pious fraud*' to filch money from the starving people, and then his heart rebelled.

About a year since, he attended mass in Pittsfield, when the priest came out in a long and spirited glorification of *St. Augustine*, and not a word of Gospel, and, as he believed, not much of truth in it; and on leaving church he said to some Roman Catholics that he went to church to hear the Gospel preached, but lo! he had heard nothing but *St. Augustine!*

"He expressed so great disapprobation of it, that they thought it their duty to report him to the priest, who soon visited him, and administered so sharp a rebuke for his daring insolence in objecting to anything he might please to preach, that he completely threw him off, and he has never attended a Roman Catholic church since. He however now attends the Baptist church on the Sabbath, and has frequently been into the prayer-meetings, and asked for the prayers of God's people, that he might be brought to the true light and liberty of the Gospel. He seems to me quite in earnest about his personal salvation, and his employer (a very pious deacon) says his conduct accords well with his professions. I have made this man several visits, for which he expresses many thanks, and by the help of God I intend to follow him up till he embraces Christ.

"*May 23d.*—Called at the Medical College, to visit a student born in Canada. His parents are French Roman Catholics, and this is the same family that I visited and held a long and very interesting discussion with a few weeks since,—and though Roman Catholic, they refuse to attend confession, probably from their dislike to confess to an Irish priest. They have nine children, several of whom attend Protestant meetings occasionally.

"This medical student is their eldest son, who was twenty-one years of age last winter. Soon after his birthday, on Sabbath-morning, his father asked him if he was not going to church. To which he replied, 'No; I am twenty-one years old now, and am done attending the *Roman Catholic church!*' He said he supposed he would probably feel bad about it, but he might as well begin now and so be getting over it, inasmuch as he was never a Roman Catholic at heart, and never intended to be, but had only attended Roman Catholic meetings occasionally, during his minority, to please his parents; now he should please himself by going to Protestant meetings. I do not think he is very desirous for personal piety, though he treated me very politely, and seemed grateful for the interest I manifest for his spiritual interest.

"*May 25th.*—Visited the family of Mr. J—— G——, an Englishman, living in the village of P——. His wife is a French Canadian, born and educated in the Roman Catholic faith. Said she: 'When I first came to the States, I mingled with Irish Roman Catholics, and soon found I was in bad company; and I had too much respect for my character even to attend church with them long, but attended Protestant meetings from self-respect, and in that way lost my confidence in the instructions of my childhood.' Last winter God poured out his Spirit in this village, and Mr. G—— and his wife have been hopefully converted and joined the Methodist church. She is one of the B—— family, in North B——, and one of her brothers was converted last winter. The whole large family seem to be coming over to Protestantism, just about in proportion as they become acquainted with the English language.

"The revival has made great changes in this village, and quite a number of French and German Roman Catholics now attend Protestant prayer-meetings in the school-house, and allow their children to attend Sabbath-schools. An Irish girl in the factory was converted more than a year ago, and joined the Methodist church in P——. A Roman Catholic woman told me of her the other day, and says she was converted through my labors.

"*May 26th.*—Called again on the medical student, and held a very interesting conversation with him; read the Bible, and pressed upon him the importance of

personal piety. He listened with apparent interest, and promised to read and pray for himself. I left him some tracts, and a copy of 'Romanism Compared with the Bible,' and Gavazzi's popular lectures. He has four interesting sisters, of respectable character, who occasionally accompany him to Protestant meetings, and he says he intends to spare no pains to bring them and the whole family over to Protestantism.

"*June* 2*d*.—Visited Mrs. E. B. A ——, a French Canadian woman, whose husband is from France, and a worldly man. He was a Roman Catholic in France, but despises Irish Catholics, and don't attend their meetings at all; speaks English poorly. The wife is an intelligent woman. She told me she had attended Irish Roman Catholic meetings but a very few times since she came into the country, because she was not willing to keep bad company, and she found they had not a bit of Christian charity or true religion about them; but the priest wanted money, money, money, all the time! She said she kept herself at home pretty much; that she had been greatly afflicted and bereft of friends, and had learned to resort to the Bible and the closet for consolation; and said she, 'In this way God has taught me more than I ever have learned elsewhere.'

"Though she calls herself a Roman Catholic, yet she seems to understand well the doctrine of regeneration and justification by faith, and says all her hope is in the righteousness of Christ by faith. Indeed she talks like a converted woman; and, after several interesting conversations with her, I am quite inclined to believe she has been born again.

"By appointment I called on Mrs. G——, an Irish woman whom I had several times visited, and read the Bible to and explained its doctrines at some length. I found her 'stone blind' about the '*rock* and the *keys*.' She has had an open rupture with the Roman Catholic priest, and left his meeting, and taken her children out of his Sabbath-school. She thanked me for my visit as usual, and invited me to call on her when I could.

"*June* 3*d*. Visited the village of B——, where there has been something of a revival the past winter. I had an interesting talk with a young Frenchman who was hopefully converted from Romanism to God more than a year since and joined the Baptist church. He talks like a Christian, and the man with whom he boards and labors says that his life is consistent with his professions, so much so, at least, as to subject him to the persecution of the Roman Catholics. I conversed with a German Catholic girl in the same family, who goes in to family prayers and goes with them on the Sabbath into Sabbath-school and Protestant meeting, and likes it much, though her parents do not.

"They have a Sabbath-school in B—— with seventy scholars, and one of the teachers told me that half at least were children of foreigners, and many of them of Roman Catholics. The same, I was told, was true in relation to the Sabbath-school in the village of S——, and the teacher of one of the public-schools said that some of the foreign children were the brightest in the school.

"*June* 18*th*. H—— B—— called on me as soon as he knew I was in town, and evidently wished conversation on religion. We were together several hours, reading and discussing with great interest. I find him still vacillating and unsettled in his religious views, and yet, I think, earnestly wishing to know the truth, and I trust will not long be left in darkness. His brother Patrick is still seeking for light, but I think at present is trying to reform Roman Catholicism and strengthen himself in that.

"*June* 20*th*. Called and spent Sabbath evening with Mr. J—— B——, and find him in a very interesting state of mind, and, it gives me great pleasure to say, is giving very comforting evidence that he has chosen Christ, and trusts in him by faith for salvation; says that now he loves God's law, and people, and works, that

he lives a life of prayer, and contemplates uniting with the Protestant church. His wife does not understand English so well, and has not yet advanced so far as he; but she has just began to learn to read English and attends Protestant meetings, and has gone so far as to ask the prayers of God's people in her behalf. Her husband is exerting the best influence over her mind, and has the strongest hope she will soon be brought into the liberty of the Gospel. His brothers T—— and L—— were present: the former I reported last month as converted last winter. This was the first conversation I had had with him, and I am happy to say that after five or six months, trial he seems to be holding out in the Christian course, and giving evidence that he is indeed renewed in heart. Lewis told me he was done with Roman Catholicism, was learning to read the English Bible, is attentive to Protestant meetings, and says that all last winter he was very desirous to be a Christian, and that now his daily prayer is for a new heart.

"*June 22d.* N—— B——, the second brother of J——, called, by the solicitation of Lewis, to converse with me on the subject of religion. He and his wife were both trained Roman Catholics, and *she* holds firmly to it yet, but *he* has had many doubts about the system, and frankly confessed to me that last winter he wished to be a Protestant; but after awhile concluded that if he would only *do right*, he could get to heaven as surely in the Roman Catholic church as any. But when I came to press him to seek a *new heart*, without saying anything to him about being a Protestant, he expressed much surprise, and said, 'Why! I thought you asked me into your room to find out whether I was a Roman Catholic.' I told him no, I wished above all to know if he were a Christian, and had been renewed in heart by the Holy Ghost. He said he knew he had not been renewed, but thought he wished to be. I told him this was my great object in laboring with him, and not to proselyte him to my own denomination at all. It was evidently a new idea to him, and he expressed much satisfaction with the interview; said that he had never heard a Protestant talk so before, and that when his wife (who was now sick) should get well, he wished I would call at his own house and converse with her, all which I assured him I should be happy to do. He has attended Protestant meetings some, and I have the greatest hope that he, and indeed *all the* B—— *family*, will soon be out on the Lord's side. I have now reported to you three conversions to God in this family since last February. To God be all the glory!"

GERMAN MISSION.

A NEW CHURCH GATHERED FROM ROMAN CATHOLICS IN NEW-YORK.

Through the labors of the Rev. F. Zastera, a church consisting of *one hundred and twenty members* has recently been formed in this city. These members were all formerly Roman Catholics. They applied to the Classis of the Reformed Dutch Church for organization, and to be received into their connection, and their request was granted.

Mr. Zastera goes out now again to collect another congregation. We trust he will be successful. There are many thousands of German Papists in the city, who are perishing for lack of vision. They greatly need the labors of evangelical missionaries; and from the success which has been divinely granted to the Society in this case, and in *more than a score* of other cases, there is the greatest encouragement to send the Gospel to them. In his late report Mr. Zastera says:

"My missionary labor, spent upon the new German congregation, is now finished. The Rev. Mr. Oertel, having

been called by the consistory of the said congregation, accepted the pastoral care of the same on the 1st of August. May the great Head of the Church abundantly qualify him for the work of the ministry, and make him eminently useful in that part of the vineyard of our Lord Jesus Christ!

"This month I have spent, to a large extent, in searching out and learning about the Roman Catholic population on the *east side* of the city, from 6th-street to 57th-street, and from the 7th Avenue to Avenue C, in which service I have distributed more than 500 Tracts, and I can now say that a new attempt may be made at least at *two* points:

"The *first* point is between 6th and 30th-streets, and between the 7th Avenue and Avenue C.

"The *second* point is between 30th and 57th-streets, and between the 7th Avenue and Avenue C."

IRISH MISSION IN PHILADELPHIA.

Synopsis of a month's labor—strange proportions of Protestants and Romanists—cordial receptions of the missionary generally—Romanists desire the Bible—some wish to send their children to Protestant Sunday-schools—noon and evening labors—subscribers for the Magazine obtained.

"During the month I have visited *one hundred and fourteen families* for religious ends, and at these visits I have spoken in the hearing of *four-hundred and fifty-nine* persons: forty-nine of those families were Roman Catholic, and *two hundred and forty-five* of those spoken to were of the same denomination. The remainder were of various Protestant denominations. Of the Society's Tracts there have been distributed 252 pages, besides a large number procured from the American Tract Society.

"So far as I have gone in my district, the Protestant population, so far as *families* are concerned, are in the majority, while in numbers the Roman Catholic individuals are slightly in the majority. But I understand that there are some portions of my district in which the population is almost exclusively Roman Catholic. I visit from house to house.

"My reception has been cordial throughout, and my Tracts have been thankfully received by all. Two Roman Catholic women, mothers of families, have asked me to furnish them with Bibles, which I promised to do, but have not yet been able to accomplish. In no instance, save one, and that a professing Protestant family, have I been treated with the slightest incivility, and after a short introduction I mostly find the way paved for religious conversation. My mode of procedure is generally catechetical.

"Various interesting cases have come under my notice during the month. I have met with some whose children have sometimes attended Protestant Sunday-schools, and find that the children prefer them to those of the Roman Catholic church. I have also found some who have lived in the families of pious Protestants. These are easy of access, and always speak highly of Protestantism. One woman who has been *thirteen years* a domestic in a Protestant family, told me that if her husband was of her way of thinking she would join the Protestant church and bring all her children with her, but he is a decided Papist. Whenever she can do so, she sends her children to a Protestant Sunday-school. I had a happy visit with this woman, and gave her some of the Society's Tracts. I believe her to be in heart a Protestant.

"Several Romanists have given a promise to allow their children to attend a Sunday-school, in the event of our establishing one in their neighborhood. Prospects so far are cheering.

"During the hour of noon and in the evening I frequently find miscellaneous groups of men standing at the corners of the streets and elsewhere, to whom I speak on the subject of salvation and to whom I give Tracts. The conversations

on these occasions are generally very interesting.

"I have endeavored, also, as much as in my power, to interest my Protestant friends in the work of our Society. I have during the month procured *seven* subscribers for the Magazine."

SPANISH MISSION ON THE RIO GRANDE.

The mission on the Rio Grande is located at Brownsville, Texas. The school there is under the direction of Miss RANKIN, who, our readers know, has labored there with great earnestness and usefulness several years. Declining health constrained her, in the early part of the past summer, to withdraw from her post a short season. She has been in Ohio for a number of weeks, but from the subjoined letter it appears that she is, at the time of this writing, (September 1, 1858,) meditating a speedy return to it. We are happy to learn that her health is well nigh restored, and also to see that her zeal in the good work to which she has devoted herself is not abated. Would that we had hundreds of such missionaries stationed along our south-west and western frontier, where Romanism is doing a fearful work! Are there not other ladies that are willing to imitate her example? There is a great call for such laborers on our extensive frontier.

Letter received—absence—constant communication with the school—all goes on well—health restored—returns in September—pained by the apathy of Protestants—Mexicans degraded, and why—example of the Savior—consecration to the work, etc. etc.

"HAVERHILL, O., August 9, 1858.

"Rev. Dr. FAIRCHILD.

"DEAR SIR:—Your letter and draft of May 22d came safely to hand. Although now far removed from my field of labor, I have been, during the time of my absence, so conversant with what has been transpiring there, that I can render a report with about as much accuracy as if I were actually upon the spot. My communications with the school have been very frequent. A letter from my sister, who is in charge of it at Brownsville, received yesterday, says:

"'I am getting along well in the school. All appear to be well satisfied. I have had much less trouble in many respects than I anticipated.' Also: 'I have good success in circulating books, besides the voluntary calls for them, which are very frequent.'

"The change of climate, together with the relaxation from my labors, have improved my health to such a degree, that I contemplate returning as soon as circumstances will permit. The danger of crossing the Gulf—on account of violent storms—during the month of August and part of September, will prevent me from starting until the middle of the latter month.

"I desire very much to engage again in the delightful though arduous employment of the instruction of my Mexican pupils. Nowhere am I so happy as in seeking to benefit those neglected and ignorant people—ignorant and even degraded, because no one has sought to enlighten them.

"I was much gratified by the interest in them which was expressed by some individuals at your late anniversary, and I am truly thankful that God is putting into the mind of some of his people a comparatively clear conviction of the real *spiritual condition* of Papal Mexico. Although I have felt that the duty devolved upon me to labor for their release from the shackles of Popery, and do willingly do it, yet my heart has often been pained at the *indifference* of the Christian world generally in regard to the duty of putting forth direct efforts in their behalf.

"Often has it been said to me:

"'What can you expect to do, to elevate such a hopeless race as the Mexican character generally represents?'

"My answer has uniformly been: 'I will endeavor to bring them under the light of the Gospel.' And I have often cited to such objectors the mission of our Savior. Had he been governed by the amount of *goodness* that those possessed for whom he died, I am sure he would never have suffered.

"The vast amount of ignorance in which these unfortunate people, the Mexicans, are involved, and the fatal spiritual bondage in which Popery holds them, present the strongest reasons, in my estimation, for us to use the most strenuous and persevering efforts to enlighten and to release them. I do not think we are justified in limiting in any degree the command of our Savior, to preach his Gospel to '*every creature*.' It was the impression which this command made on me, which induced me to engage in the 'bold experiment'—as it has been frequently called—to try to extend the Gospel to the perishing Mexicans. And until I am convinced that the Gospel of Christ is not the divinely appointed antidote for even the greatest moral evils, I shall continue to labor for them.

"Although I regard myself as a very feeble instrument, comparatively, yet the favorable notice which our Savior, while upon earth, manifested towards the services of females encourages me to do all I can. My imperfect services I would lay at his feet, and by his blessing they may be made to bear some humble part in carrying out his purposes of love and mercy in behalf of a fallen world.

"Very truly yours in Christian labor,

"MELINDA RANKIN."

MISCELLANEOUS.

ST. PATRICK'S CATHEDRAL, NEW-YORK.

The laying of the corner-stone of the new St. Patrick's Cathedral, in this city, has been the great event in the Roman Catholic community since our last number was issued. It took place on Sunday, the 15th of August, in the afternoon.

The site is between Fiftieth and Fifty-first streets, and fronts on the Fifth Avenue. The edifice is to be 140 feet front, by 325 deep. The computed cost of the building is upwards of *three quarters of a million* of dollars. Much enthusiasm in regard to it pervades the Romish population, not only in all parts of the Archiepiscopal diocese, but in other portions of the country. One evidence of this is found in the fact, that to the circular issued by the Archbishop, a few weeks before-hand, asking of one hundred individuals the sum of *one thousand* dollars each, for the beginning of the work, prompt replies were received, furnishing more than the amount asked for.

The *Tablet*, a Roman Catholic newspaper of this city, computes the number of persons present at the ceremony of the laying of the corner-stone to be over 150,000, and says, the ceremony "has marked an ineffaceable era in the profane as well as in the Catholic annals of New-York."

That our distant readers may have some idea of the pageant got up for the occasion, we submit the programme according to which it was conducted.

ORDER OF EXERCISES.

"The corner-stone of the new St. Patrick's Cathedral will be laid by the Most Rev. Archbishop on Sunday next, the 15th inst., festival of the Assumption of Our blessed Lady, at 4 o'clock P. M.

"All the clergy of the diocese, both secular and regular, not prevented by their duties, are

invited to be present at the ceremony. This invitation is extended to the clergymen of the neighboring dioceses who can conveniently attend. They are requested to meet at a quarter past three o'clock P. M., in the Rectory of the Church of St. John the Evangelist, Fiftieth-street, near Fourth Avenue.

"The procession will move at a quarter to 4 o'clock P. M. up Fiftieth-street towards Fifth Avenue, and thence to the stand erected for the Right Rev. Prelates of the Province and the clergy, where the sermon will be preached by the Most Rev. Archbishop.

"1. Fifty members of the different Conferences of St. Vincent de Paul, five abreast.
"2. Acolyte with Holy-Water Vase.
"3. Processional Cross between two Acolytes carrying lighted tapers.
"4. One hundred boys in red cassocks and surplices.
"5. The Right Rev. Bishop, in cope and mitre, attended by their Chaplains.
"6. The Archiepiscopal Cross borne by a Sub-Deacon in dalmatic
"7. The Most Rev. Archbishop, with Assistant Ministers.
"8. The Archiepiscopal Insignia bearers.
"9 The Rev. clergy, four abreast, in cassock, cap, and surplice.
"10. Fifty members of the different Conferences of St. Vincent de Paul, five abreast.

"This order will be preserved during the whole time of the ceremony, and until the procession will have returned to the rectory by the same way it came.

"Immediately after the address of the Archbishop the ceremony of the laying of the corner-stone will be begun, according to the rites prescribed in the Roman Pontifical.

"The anthems, psalms, and other portions of the service will be chanted alternately by the choir of 100 boys and by the clergy.

"In order that the march of the procession may not be impeded during the ceremonies, a space will be reserved for making the circuit of the foundation wide enough to allow seven abreast. This space will be kept clear by the members of the various Conferences of St. Vincent de Paul, who, as well as the other members who form the guard of the procession, will be known by their badges.

"The ceremony will be closed by the solemn Pontifical benediction and by the chant of the *Te Deum*, after which the procession will return to the rectory in the same order it came.

"According to an ancient Catholic custom, the faithful are in the habit, on such occasions, of making a spontaneous offering. In order to facilitate their complying with this custom, the members of the Conferences of St. Vincent de Paul, after having aided in preserving order during the ceremony, will form in procession, passing by the east end of the foundation along Fifty-first street to the Fifth Avenue, and down the Fifth Avenue, so close to the corner-stone that each one may easily place his offering.

"The ceremonies will be conducted by the Rev. Fcs. McNeirny assisted by the Rev. Messrs. Brennan, Slevin, and Conroy.

"The first lay patrons of the new Cathedral are requested to meet the Archbishop at the rectory on the return of the procession.

"By order, Fcs. McNeirny, *Master of Ceremonies.*"

Shall we, as Protestants, learn nothing from this exhibition of Roman Catholic zeal and sacrifice? Should such devotion to a system of error excite no activity, on the part of the friends of evangelical religion, to advance its interests? Is Protestantism to be overrun or even outdone here? Is it not YET time to wake up and to work?

Are there no rich Protestants, who profess to love the Savior, who, in imitation of the example now set by Romanists, will send to our treasury *a thousand dollars* each to support the work of missions conducted by our Board in Papal lands? Souls converted and gathered into churches in those lands would be more glorious monuments, than splendid material edifices. Shall it be said that Romanists have more zeal, and make more sacrifices to spread their false systems, than Protestants to spread the pure Gospel? If there are *a hundred* Roman Catholics who can give *one thousand* dollars each to erect a house to promote the glory of the Papacy, and by pomp and show delude and draw the unthinking into the way to death, are there not *ten times* that number of rich Protestants around us who can and will give that amount to honor and support the truth, by

sending missionaries into every Papal community at home and abroad? And are there not multitudes having a competency, though not rich, whose zeal will be kindled by this Roman Catholic movement to do something distinctively in honor and for the propagation of an evangelical Christianity? We assure all the friends of the Savior and of his cause that our Board are now prepared and anxious to do a much greater work than ever before, in Ireland, Belgium, France, South America, and other Papal lands, and also among the Papists in our own country. Many and inviting doors are now open before us, and all that is wanting is funds. While Papists are building such stately edifices, we ought to multiply our missionaries to labor for their conversion.

"CATHOLIC PROGRESS."

About a year ago the *Catholic Miscellany*, of Charleston, South Carolina, in an article under this heading, said:—

"There are many ways of estimating the progress made by Catholicity in the United States. Some delight to number the accessions to our ranks by conversion, by immigration, by natural increase of the Catholic body, and after contrasting them with our losses, arising in a few, very few instances, from voluntary apostasy, in many more from absence of church influences, parental neglect, and kindred causes, they rejoice to find that our growth is not only unchecked by such losses, but advances daily with increasing ratio. It may be said that assertions based on this ground are not very safe; numbers and statistics, especially when unofficial, being liable to much miscalculation. . . . . But waiving this test, we think we can suggest another, the accuracy of which will admit of no question. It is, the increasing number of our churches.

"Our attention having been accidentally called to this subject a few weeks since, we determined to collect the statistics of church building amongst us for one month. We selected the period from August 15 to September 15, in order to give time to our Catholic exchanges to chronicle every case of the kind up to the latter date. It may be that some have escaped our notice; but we think not. Here is the result of our investigation:—

"Churches Dedicated.—August 16, at San Antonio, Texas; August 23, at Jamaica, L. I., and Chatham, N. Y.; August 30, at Govanstown, Md.; September 6, at Stamford, Ct., and Conneautsville, Pa.; September 13, at Tarrytown, N. Y.—Total. 7.

"Corner-Stones Laid.—August 16, at Cleveland, O.; August 19, at Lockhaven, Pa.; August 30, at Indianapolis, Ind.; September 6, at Heckersville, Pa., and Mechanicsville, Md.; September 8, at Font-Hill, N. Y.; September 10, at Atlantic City, N. J.; September 13, at Allentown, Pa.; September 15, at Upper Sandusky, O.—Total, 9.

"Here are sixteen churches either commenced or dedicated in the course of one month. In other words, every other day, in some part of the 'United States,' a Catholic church is either begun or finished. This may give us some idea of the growth of our Catholic population. The edifice presupposes a number of worshipers. Other denominations occasionally build churches on speculation in large cities. They trust to the future; and rely on fashion, monied influences, attractions of preaching, music, etc., for ultimate success. But Catholics in this matter never speculate; they are eminently practical, and that on compulsion. Whenever they build a church, it is sheer necessity that compels them to do so. . . .

"But even this rapid multiplication of edifices for Catholic worship, though a striking, undeniable proof of our numeri-

cal growth, is yet inadequate to fully represent Catholic progress. It is a good test for small towns, villages, and rural settlements; but not for those large cities in which is found so large a proportion of our population. In these the number of churches is a poor index to the number of worshipers; for in most of them, separate church services are held at different hours. This is done in order to give all the means of complying with the precept of the church, and of receiving instruction in their respective languages. So that often a single edifice, instead of one, actually represents three, four, perhaps five or more congregations."

"THE CHURCH AND YOUNG AMERICA."

Under this title, the *Freeman's Journal*, of this city, in February last, contained the following, taken from the London *Rambler*:—

"But as things are in America, where the political and the personal movements tend alike to a juster appreciation of the church, the question arises, is advantage to be taken of these movements; or are they to be left to expend themselves without a responsive heaving in the bosom of the church? Up to this time the church in the United States has only been able to occupy herself with her own children. To keep alive the faith in the Catholic adults who were crowding to her shores from all the countries of Europe, and to educate their children in this faith, was her work; a work that required all the resources of an infant church, and which, considering her scanty means, she has wonderfully well performed. Churches, schools, seminaries, colleges, religious communities, bishoprics and archbishoprics, are rising, as if by enchantment, in all parts of the Republic. But the Catholic church is essentially apostolic; she cannot content herself with keeping her own, when she sees around her millions of souls perishing because they are not hers. She is an imperial power; her strength is in fresh conquests—to stop is to go back. She is an organized whole, where the neglect of any one function weakens and disarranges the rest. Her mission is like her name, *Catholic*, universal, embracing every individual of the human race. She cannot, then, do otherwise than use every means of drawing those without into her fold, especially where hope is so fair as in America. Why should she not spend on these men some of the same devotion and toil which she devotes to the idolaters in the missions of China and Oceanica? When savages and heathens have all this care, we may expect something to be done for a civilized and nominally Christian community like that of the United States.

"If the work of conversion is to be carried on at all, it requires all a man's heart and all his brains. It is not a function which the church can commit to her inferior spirits. When the Protestants in France had to be converted, it was no common man that was sent to preach to them; it was Bossuet, or Bourdaloue, or Fenelon—names which are the glory of the church, the very first-fruits of France, not to say of the world. So in the letter of the Pope to the Bishops of the province of New-York, in 1855, he asks for the devotion of their best to this service. 'Leave no means untried to make our most holy religion and its holy doctrine ever receive greater increase in those regions, and to make the unhappy wanderers return to the way of salvation. Spare no care, no consideration, no labor, in shedding the light of the Gospel, and gaining to Christ all, even to the last, of the unbelievers to be found in your dioceses sitting in darkness and in the shadow of death.'

"And now, again, in this jubilee, he directs the attention of the church especially to the conversion of schismatics, heretics, and heathens. No work can be greater in itself, or more according to the heart of the church at this present time, than the devotion of one's-self, heart and

soul, to the conversion of the non-Catholics among whom our immediate lot may be cast."

"CATHOLICITY PAST AND PRESENT IN NEW-YORK."

We clip the following from the New-York *Tablet* of the 21st of August last, in which it appeared under the above heading :—

"We next find the Catholics of New-York respectfully requesting the city authorities to permit them to have the holy sacrifice of the mass offered up in a room in the Exchange—a request which—to the eternal shame of the then authorities be it recorded—was peremptorily refused. Subsequently we behold them obliged to hire public rooms for the purpose of worshiping their divine Savior. At last, in 1786, the corner-stone of the first Catholic church in New-York was laid by the Spanish Ambassador. Mass was first offered up in it on the 4th of November, 1786, but the church was not entirely completed until 1792, and was for twenty-three years the only temple erected for Catholic worship in New-York. In June, 1809, the corner-stone of Saint Patrick's Cathedral was laid, but the church was not consecrated until 1815, when New-York enjoyed the happiness of having two churches within its borders. In 1822 shrines arose in the interior of the States. In the city, St. Peter's and St. Patrick's could no longer accommodate the faithful, who, through emigration and conversion, were daily on the increase, and in May, 1826, the Catholic churches in the city of New-York numbered three: the city then contained 35,000 Catholics; the State, 150,000, eight churches, and eighteen priests.

"But great as was the progress of the church during the first fifty years of her history in this State, it sinks into insignificance when we compare it with her continued and astonishing onward march during the last twenty odd years. When our present venerated Archbishop was appointed Coadjutor Bishop of New York, in the year 1837, there were yet but seven churches in the city, and eleven in other parts of the State. The number of clergymen in the diocese amounted to fifty in all. The diocese of New-York then included the present sees of Albany, Buffalo, Brooklyn, and a portion of New-Jersey. Within this circle there are now between five and six hundred churches, nearly four hundred clergymen, and the number of Catholic souls is close on to six hundred thousand. In the archiepiscopal province of New-York at the present time there are over eight hundred churches, and nearly one million Catholic souls! The city of New-York, which a little more than seventy years ago, had within its boundaries no temple dedicated to the true faith, which twenty years ago could number but seven, can now boast of having over thirty places dedicated to Catholic worship within its precincts."

OUR WORK—ITS GREAT IMPORTANCE.

A donation—the Magazine doing good among those who read—danger if our people do not shake off their indifference—Papacy as bad now as ever—God's people must labor faithfully and patiently against it, and attain the victory—sympathy for the loss of Mr. Phelps.

"GILSUM, N. H., July 22, 1858.

"TO EDWARD VERNON, ESQ.,

"DEAR SIR:—I herein inclose thirteen dollars as a contribution to the AMERICAN AND FOREIGN CHRISTIAN UNION, collected among the members of the Congregational Church in Gilsum.

"The Magazine appears to be doing good amongst the people here—enlightening them, in some degree, respecting Roman Catholics.

"The public must be aroused from their stupidity respecting the danger of this people, or our free institutions will

soon be trodden under foot. I fully believe that the Papal power is as bad now, where it can gain the ascendancy, as it ever was. I hope your Society will be instrumental of counteracting its wicked influence in this land, and also in many foreign lands.

"I believe the Lord brings to pass his gracious designs towards his Zion, and fulfills his great promises, in a great measure, by the labors of his own people here on earth. Therefore let us labor faithfully and patiently, knowing that the victory will be ours. The Lord is on our side, and 'in due season we shall reap if we faint not.'

"I feel that I can in some measure sympathise with the Society in the loss of that truly good and useful man, Mr. PHELPS, the Treasurer, so able to help in every time of need, and so willing to do it. God speaks to us all by his providence, as well as by his word; may the saints and all concerned hear his voice in this event, calling to us to be also ready—not to trust too much upon any earthly objects. May the blessing of God rest upon the Society and all its laborers, till the 'man of sin' shall be 'consumed with the Spirit of the Lord's mouth, and be destroyed with the brightness of his coming,' is the prayer of your humble servant, A—— H——."

THE RIGHT SPIRIT.

E. VERNON, ESQ.

"DEAR BROTHER:—Enclosed find $14 for the use of the AMERICAN AND FOREIGN CHRISTIAN UNION. I sympathize with you in the work in which you are engaged; and not only this, but I consider myself a fellow-helper, as much so as if I were an officer of the Society or a missionary in its employ. May the Lord greatly prosper you in your work, is my prayer, and for this will I labor. At the proper time I shall look for a certificate of *life-membership*. Yours in the Gospel, L. B. L——.

"*Kendall Co., Ill.*"

The above note from a clergyman in the State of Illinois, enclosing a contribution to the treasury, discovers the right spirit. When all the ministers of the churches shall feel themselves identified with the Directors of the Society in efforts to secure its great object, we may expect to witness not only a noble defense of the truth, but an expansion of the missionary work that will soon overcome the systems of error by which the majority in nominal Christendom are enslaved. We long to see that day, and are cheered with the prospect of its coming. Many, very many Chriistian ministers are now feeling an anxiety in regard to the movements of the "man of sin" which they never before have felt, and many are adjusting their matters with reference to an engagement with us in our holy enterprise.

BOOK NOTICES.

MADELON HAWLEY, OR THE JESUIT AND HIS VICTIM—a Revelation of Romanism. By William Earle Binder. New-York: H. Dayton, No. 107 Nassau-street.

This is a duodecimo volume of 277 pages, which has been some time before the public. Its object is to disclose the spirit and capabilities of a Jesuit, in securing the design of his order, viz: the advancement of the Roman Catholic church. Miss Hawley, who is the victim of the plot, had property which might be lost to the Papacy if allowed to pursue her own chosen way of life, and the priest and the General of the Order to which he belonged determined to obtain it; hence their plots and all their cruelties and crimes. Though a novel, it conveys some important truths, which those unacquainted with "the depths" of Romanism and its spirit have hardly conceived in regard to that so-called religion.

VIOLA, OR THE TRIUMPHS OF LOVE AND FAITH: A Tale of Plots and Counterplots. By William Earle Binder, author of "Madelon Hawley, or the Jesuit and his Victim," etc.

New-York: H. Dayton, 107 Nassau-street. Indianapolis, Ind.: Dayton and Asher. 1858.

This is a duodecimo volume of 261 pages of good paper and readable type, two important qualities in a book. It is well written, and strikingly illustrates the duplicity, heartlessness, and cruelty connected with Jesuitism and conventual-life, and is well adapted to warn (as its object seems to be) all parents and guardians against committing their daughters to Romish seminaries for their education. Though written as a novel, and containing some fancy sketches by way of ornament, it gives much that is painfully life-like, and if read by those who have children to educate, might do them much good, by teaching them to avoid the snares that have caught and ruined others.

Richard Chenevix Trench, D. D., Dean of Westminster, on the Authorized Version of the New Testament, in connection with some recent Proposals for its Revision. Redfield, 34 Beekman-street, New-York. 1858. 12mo. pp. 188.

The object of this work is thus stated by the author:

"In the pages which follow, I propose not mainly to advocate a revision, nor mainly to dissuade one, but to consider rather the actual worth of our present translation—its strength, and also any weakness which may affect that strength—its beauty, and also the blemishes which impair that beauty in part—the grounds on which a new revision of it may be demanded—the inconveniences, difficulties, the dangers, it may be, which would attend such a revision; and thus, so far as this lies in my power, to assist others, who may not have been able to give special attention to this subject, to form a decision for themselves."

The standing and ability of the author, we think, will secure for this work a wide circulation. Those who wish to examine the subject will do well to read the book. Mr. Redfield has done a good service in bringing it before the public at this time.

The Family Aquarium, Aqua Vivarium; A New Pleasure for the Domestic Circle, being a Familiar and Complete Instructor upon the subject of the Construction, Fitting up, Stocking, and Maintaining of the Fluvial and Marine Aquaria, or River and Ocean Gardens: By Henry D. Butler. New-York: Dick and Fitzgerald, Publishers. 12mo. pp. 120.

Many individuals in reading this title will readily ask, what is an Aquarium? To this we answer, in the lanquage of the author, "It is a receptacle for aquatic animal and vegetable life, in fresh or salt water, which (like the water of a river or an ocean) need not be changed." The book is, then, a treatise, showing how you may construct a tank, and, filling it with water, keep that water so vitalized that fish will live, "and you need not be under the necessity of changing the water every day lest they die." The system is a beautiful one. We have not tried the experiment. Reader, purchase the book, and read and judge for *yourself*.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF AUGUST TO THE 1st OF SEPTEMBER, 1858.

Maine.

Bangor. Central Congreg'l Sunday-school, to make J. A. Hatch a L. M.,	$42 00
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